

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

THE SUBSTANCE AND THE SHADOW.

It shall be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion.—ISAIAH.

It appears evident from the above prophetic language of Isaiah that a great multitude of the nations would seek the destruction of Zion, but that their efforts would prove futile and their victory a shadow. The Prophet has drawn a graphic description of this fact, and the hungry disappointment that would possess the enemies of Zion is painted with that remarkable simplicity and power so characteristic of this inspired writer. The dream of victory which is described as visiting the slumbering spirits of the multitude fighting against the people of God gives no substantial food to satisfy their unholy appetites, but, on the contrary, makes it feverishly keen and almost intolerable. Nor have the phantasms of their night-clad imaginations brought them more than a deceptive cup to tantalize their thirstiness.

The Latter-day Work is indeed what the Prophet in the chapter from which our heading is taken has foretold that it would be—namely, a "marvellous work, even a marvellous work and a wonder." The history of the Saints is full of remarkable events, and their course is ever showing peculiar features. Their destiny is written in strange characters; and as the angel thereof unfolds the scroll of their future, the world discovers that it

is to them "as a book that is sealed." The path of Zion's development is a new found track that will lead to a proper state of things and to the establishment of the kingdom of God on the earth.

But the enemies of Zion have been fixed in their determination to fight against her and to waste and exterminate the Saints. Sometimes, like the prowling wolf or the midnight assassin, they have sought to strike the deadly blow under a covering of dark policy; now a flood of persecution and religious intolerance has been raised to drown the Church; and at other times the ungodly "powers that be" have gathered their hosts, leapt the barriers of justice and law, and, like Pharaoh of old, madly pursued the people of God. But the prowlers, the assassins, and the modern Pharaohs that have fought against Zion and sought to circumvent the destiny of the Latter-day Work have also been travelling in a strange path. It has led them into a labyrinth that has grown more perplexing and uncertain at every step they take. Instead of finding the extinction of the Saints, they have driven them to extension, union, and self-dependence, and their efforts to scatter them has been like the wind blowing the mustard seed to other fields when it has shot forth manifold branches.

From the rise of the Church, Joseph and the Elders who have followed him have been most emphatic in declaring that this work would roll forth and give birth to a mighty empire of the future. All the prophecies and foreshadowings of the glory of Zion and the growth of the kingdom of God they have looked forward to find fulfilled in the destiny and unfoldings of the work committed to them. They have proclaimed to many nations, during more than a quarter-of-a-century, that it could not be stopped nor destroyed. In this faith and testimony tens of thousands have joined, until it has become almost a household word amongst them that no weapon formed against Zion can prosper. Indeed this peculiarity of faith has been taken as a sign of their fanaticism. But it would be as difficult to convince the Saints that the progress of this work can be stopped and successful war waged against Zion as it would be to convince them that man can measure arms with the Almighty or successfully fight against the Majesty of heaven.

It would be superfluous for us to enter into details of the warfare against Zion, or the Church of God, and to trace step by step the path in which the Saints have travelled to their destiny and their enemies pursued them. Every one of our readers must be aware that, from the beginning of the Latter-day Church, the "multitude of all the nations," wherever it has extended, have sought to stop the progress of "Mormonism" and cut off the future of this "marvellous work." Its very name and fame have seemed to create a desire in the general mind to war against it. And not only have the great mass fought against this Church, but they have dreamt of victory over it and continually predicted its overthrow. Few have believed that the Saints have a future. Indeed, for more than a quarter-of-a-century, Anti-Mormons have thrown down the gauntlet; and the most insignificant of them have been so confident of success that they have declared, both in print and otherwise, that they could grapple with the work single-handed and conquer it. Were not the fact significant, it would be ludicrous to mention the "solutions," "exposures," "overthrows," "defeats," &c., of "Mormonism," which have been declared as having taken place or as about to take place. It is really

remarkable that, whether combined or single, notable or insignificant, the enemies of Zion have thus dreamt. But what has been the fact?

When the Church was first founded with only six individuals, a chaldron of persecution and hatred boiled against it. The disciples of the new faith were treated with contempt and ridicule, and their prophetic declarations considered as the ravings of a few mad fanatics who would soon from stern necessity sink into oblivion with the system they had founded. But the reverse was the case. They grew and spread forth on every hand, and the spirit of a giant seemed to take possession of the infant organization. To tell of that growth—how they sent missionaries to many nations—how they gathered by tens of thousands and built cities and temples—how their leaders were imprisoned and murdered, and the community driven from time to time,—how all this has tended to their enlargement and good, and how the enemies of Zion have invariably failed to accomplish their ungodly ends, would be too great a task for us to undertake. Few or numerous, the result has been the same. Whether it has been undertaken by a single antagonist whose greatest power lay in his conceit, or by a nation mighty in arms and foremost among the powers of the earth, all have failed in their warfare against the people of God. No one, for instance, will be so inconsistent as to affirm that the United States, in their attempt to crush the Saints, gained anything or made one step in the "solution of the Mormon problem;" nor can any truthfully say that the Saints actually lost an inch of their peculiar ground. No. The reverse is the case. That event is evidently tending to the advantage of this community, and out of it will come a brighter future.

Without exaggeration, it may be affirmed that the experience of the enemies of Zion in their relationship to the Latter-day Work has been as remarkable as that of the Saints themselves. The relationship, however, has been of a different nature. The one has been that of enemies; the other, that of adherents. But to both it has been "a marvellous work, even a marvellous work and a wonder;" and while the Saints have become more learned to interpret the signs of their future, the world has been turning over new pages of the sealed book; while the former have

travelled to a broader development, the other in pursuing them has become lost in a thicker maze; and while the enemies of the people of God have only gained the shadow of victory, the Saints have followed the substance of eternal gain.

THE ESSAYIST.

SOCIETY—ITS STAGES.

In the first stages of society, it is not to be expected that mental culture will be courted with that ardour, or encouraged with such general liberality, or even fostered with the patronage of its rulers, as when it is farther advanced in civilization. Nor is it to be expected that the arts and sciences will exist in that perfection in the infantile state of society as when it has reached its stage of maturity. This is according to the order of a natural growth based upon a Divine economy. Indeed it is according to the laws of necessity and the radical conditions of development, and is equally true of a chosen people as of one not chosen. Neither would it be derogatory even to a strictly theocratical society to affirm that it must pass an infancy and travel the progressive stages of growth to maturity. Nor is it saying anything against the character, capacity, and inspiration of such a society to assert that in the first stages of its development the arts and sciences will not be found in that completeness and perfection, nor government and civilization in those advanced forms as when it has reached maturity and passed into its higher stages. The Son of God himself was subject to infancy, and grew in knowledge and wisdom as in stature. And thus it is with the growth of society.

Of course, first come settling, the cultivation of the earth, and the raising of food for the support of the physical wants of man. Then follow social organization, the erecting of villages, towns, and cities. Then the introduction of commerce, either internally or from foreign sources, follows, accompanied by home productions and manufactures. And as society passes through its stages and puts forth its developments, various forms of government grow, and the arts and sciences become known and practised.

After the coarser duties of life are performed and the physical wants are sup-

plied, the mind justly claims attention and demands food from the storehouses of the arts, sciences, and literature. Indeed, society cannot advance far without some supply from these sources. But most certainly it can neither beautify nor adorn its cities, nor reach the higher forms of civilization; nor can its members become intellectual and refined without drawing largely therefrom.

It is true that refinement is not the most essential, nor are the arts, sciences, and literature first in the order of society's development. The duties towards God and man, religion, morality, and humanity are at once of primitive and superlative importance. The peasant, who knows little more than how to cultivate his land, build himself a hut, and attend to his flocks, might in these greatest essentials far exceed the highly cultivated man who has attained to great proficiency in the arts and sciences and has become well versed in literary studies and highly accomplished in oratory and composition. But if the latter possesses these essentials, surely it must be allowed that he can glorify his Maker in a greater degree, serve him in a nobler form, and contribute more extensively to the good of mankind than he who is destitute of the finer features of civilization. Though the members of a society might be as rough diamonds of nature, it is evident that, until they are polished and set in a proper civilization, they cannot shine in the social building in the uncovered glory of their latent splendour. It is true that spurious material can be brightly burnished and sepulchres varnished; but if that which is in itself excellent be beautified and its brightness be brought out, it must reflect richer glory upon the Creator and be more delightful in his sight than when destitute of both symmetry and brilliance.

When society has passed its maturity and reached its advanced stages of develop-

ment, having been moved along by the inspiring force of divine religion, supported by a proper civilization, its store-houses of knowledge will be filled from the inexhaustible mines of science, and the

arts, like a costly garment well bespangled with precious gems, will adorn the social body, while literature will reflect its glory and fame upon the scroll of the future, to be read by generations yet unborn.

THE VISITOR.

"LOOK ON THIS PICTURE, AND ON THIS."

PICTURE I.

"What a beautiful morning! The earth seems like a bride dressed up for churching, wreathed in smiling looks and loving glances. The bustling, officious wind comes whirling on, lifting a stray curl here and there, and scattering roses indiscriminately on lips, cheeks, and nose, while the sun looks down with a golden shower of smiles on his playfulness. Come, let us away for a walk. Half-a-dozen draughts of nature's nectar are worth gallons of home-brewed, or cases of bottled stout. Whew! how brisk and lively it makes us feel! Sky clear, air pure, and nature laughing round us. Who could be dull? And now that we are out, suppose we make a call on sister Slow Progress, and see how she is getting on. Yonder is the house right before us. But what little urchin is this coming to meet us, fluttering like angels' fabled wings? Why, I declare! Its little Charley. But only for that old brown coat, with every tatter flying independently, careless of its neighbour, I shouldn't have known him. Five days' accumulation of filth has hidden every feature of his open, intelligent countenance. "Well, Charley, is your mother in?" "No, sir; she's gone over to Mrs. Tattle's; but I'll run and tell her you are here. And away he runs. Pity that sister S. didn't occupy part of the time spent with Mrs. Tattle in mending Charley's coat! Let us enter and await her coming. "Here, take a chair." "No; there's bread-and-milk scattered on that one." Sister S. cultivates economy! "There's a cup and saucer over this one. A place for everything, and everything in its place," but that's not exactly the place for a cup and saucer. "Here's a basin and some left porridge on this stool." Children will run so in their tastes! Porridge may

do very well for one; but another must have bread-and-milk! Breakfast things scattered over the table; litter on the floor; window panes can't let the glorious light of heaven through, as they haven't made acquaintance with a cloth this month; fender shifted a little on one side, and Jane playing with the dropping cinders. What's that suspicious-looking object in the corner? Oh, a child's clothes, and the cat rolled up in them. Tabby seems very comfortable—more so than we are. "Come out of that, Jane, or you'll burn yourself." But here is sister S. The infant screaming, Johnny whimpering, and Charley heralding her approach. "Good morning, brother P.! Can't you find a seat? Oh dear me! you'll excuse me for wiping this chair with my apron: Johnny lost the cleaning cloth yesterday in the sink. I haven't had time to clean up the house this morning. Baby is so very ill. I was across at Mrs. Tattle's with it to ask her advice. Just look at it: it's so very feverish. I'm sure I don't know what to do with it. I gave it some oil yesterday, and kept it wrapt up in flannel. Look!" Whew! what a smell! "When did you wash that flannel, sister S.?" "Last Monday week." And this is Thursday! "I'm sure it's a very good for it; but, poor thing, it's so very ill;" and tears start into the poor, fond, foolish mother's eyes. "Would you administer to it? May be it would do it some good." We stood and talked to the poor creature some time, and pointed out kindly and plainly that faith must accompany the ordinance, that faith must be based on reason, and that reason said the cause of the disease was want of cleanliness, looking pointedly at her own soiled countenance and tattered dress. "Come out of that, Johnny," almost made us jump. "There, now, you have torn your frock on that nail;" and the torn fragment was

shown from the boy's garment. We had noticed a darkening of the room from the dim panes, and, going to the door, found the rain beginning to come down. "Come in and stop till the shower is over." But the aggregate of unseemly smells was too much for our olfactory nerves; so we preferred a quantity of the purifying element in even an uncomfortable form to longer remaining in such a place; and so we left, wondering how it could be imagined that the Holy Ghost would abide where we could not even stay an hour.

PICTURE II.

Patter, patter, patter, down comes the rain; quicker, faster. Umbrellas fly up like clockwork, and coat collars are elevated like magic. The earth seems gone in for a shower-bath, and the sun popped behind a cloud for shelter. Splash, splash along the sludgy street. Here is a poor creature minus petticoats, whose thin gown clings close around her wasted limbs; yet, as she reels along, the fiery liquid within seems to make her impervious to the cooling liquid without. A fond mother once watched over her budding roses, now blown and withered. Yonder, a pile of hilks and crinolines robs the scavenger of his work. Shopmen place "patent Alpaca's" at the doors in bundles, ticketed at tempting prices. Mufflers and water-proofs appear *ad infinitum*. But here we are at sister Lively's. Let us take shelter till the shower passes over. Gently,

gently! Clean your boots carefully upon the scraper. Sister L.'s door-stone inside is as white as scouring and pipeclay can make it. There now; wipe your feet upon the mat. "Oh! how are you, brother P.? I am so glad to see you! Give me your umbrella. Your hat, please. Now sit down. Here, nearer the fire." Oh! what a fireplace! Fender and fire-irons shining like mirrors, and a bright blue showing between all the bars of the grate. The saucepan is bubbling, and the oven sends up an odoriferous smell, enough to make one feel gastronomically inclined. What a nice frame is round that Temple plate! How splendid that plate of the Presidency and Twelve looks! What a neat little boquet on the work-table! Pin-cushion, needle-case, scissors, scraps of cloth, &c. "Ah! sister L., while your cooking goes on, your needle doesn't remain idle. What's that you are making?" "A quilt of some cloth cuttings." "There's good taste displayed in mixing those colours. But where are all the children?" "Eliza is out on an errand, James and Lucy are at school, and little Brigham is sleeping." We had a nice little chat, feeling perfectly at home; everything so clean and comfortable. But see, the rain is over. "Won't you stay dinner?" "Thank you, not to-day. We only came out for a short walk." Our shake-hands was hearty—our "Faree be with you," from our souls; and we left, saying to ourselves, "Brother L. is a happy man." Don't you think so?

HISTORY OF JOSEPH SMITH.

(Continued from page 820, Vol. XX.)

[April, 1848.]

Saturday, 18th. Attended Court Martial, which was held at my house.

In the evening, rode out in my carriage with Emma.

A Conference was held at Vinalhaven, Fox Island, Maine, when four Branches, consisting of 128 Members, four Elders, five Priests, six Teachers, and three Deacons, were represented. Quite a number have been recently baptised.

Sunday, 19th. Meeting at the Temple at ten, a.m. I read brother Pratt's letter

to the Editor of the *Times and Seasons*, concerning the death of Lorenzo Dow Barnes, who died in England, December 20, 1842; and I remarked that I read it because it was so appropriate to all who had died in the faith. (Reported by W. Richards and W. Woodruff.)

"Almost all who have fallen in these last days in the Church have fallen in a strange land. This is a strange land to those who come from a distance.

We should cultivate sympathy for the afflicted among us. If there is a place on

earth where men should cultivate this spirit and pour in the oil and wine in the bosoms of the afflicted, it is this place; and this spirit is manifest here; and although a stranger and afflicted when he arrives, he finds a brother and a friend ready to administer to his necessities.

I would esteem it one of the greatest blessings, if I am to be afflicted in this world, to have my lot cast where I can find brothers and friends all around me. But this is not the thing I referred to: it is to have the privilege of having our dead buried on the land where God has appointed to gather his Saints together, and where there will be none but Saints, where they may have the privilege of laying their bodies where the Son of Man will make his appearance, and where they may hear the sound of the trumpet that shall call them forth to behold him, that in the morn of the resurrection they may come forth in a body, and come up out of their graves and strike hands immediately in eternal glory and felicity, rather than be scattered thousands of miles apart. There is something good and sacred to me in this thing. The place where a man is buried is sacred to me. This subject is made mention of in the Book of Mormon and the Scriptures. Even to the aborigines of this land, the burying-places of their fathers are more sacred than anything else.

When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion.

I believe those who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

It has always been considered a great calamity not to obtain an honourable burial; and one of the greatest curses the ancient Prophets could put on any man was, that he should go without a burial.

I have said, Father, I desire to die here among the Saints. But if this is not thy will, and I go hence and die, wilt thou find some kind friend and bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

I will tell you what I want. If to-morrow I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, 'My Father,' and he will say, 'My son, my son,' as soon as the rock rends and before we come out of our graves.

And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise up in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep, and awake in each other's embrace, and renew their conversation.

Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other, 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of these things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars, and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

More painful to me are the thoughts of annihilation than death. If I had no expectation of seeing my father, mother, brothers, sisters, and friends again, my heart would burst in a moment, and I should go down to my grave.

The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed his Son from the heavens, and the doctrine of the resurrection also; and we have a knowledge that those we bring here God will bring up again,

clothed upon and quickened by the Spirit of the great God; and what mattereth it, whether we lay them down, or we lay down with them, when we can keep them no longer. Then let them sink down like a ship in the storm—the mighty anchor holds her safe. So let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us, even now. I cannot find words to express myself. I am not learned, but I have as good feelings as any man.

O that I had the language of the archangel to express my feelings once to my friends! But I never expect to in this life. When others rejoice, I rejoice; when they mourn, I mourn.

To Marcellus Bates let me administer comfort. You shall soon have the company of your companion in a world of glory, and the friends of brother Barnes and all the Saints who are mourning. This has been a warning voice to us all to be sober and diligent, and lay aside mirth, vanity, and folly, and be prepared to die to-morrow. [Preached about two hours.]

Erastus Snow said he was a boarder with President Joseph Smith the first week he was in Nauvoo: he helped to carry the chain for the surveyor, and helped to lay out the first city lots.

President Joseph Smith said: As President of this house, I forbid any man leaving just as we are going to close the meeting. He is no gentleman who will do it. I don't care who it comes from, even if it were the king of England. I FORBID IT.

Dismissed with singing, and prayer by John Taylor."

I received a letter from the Post Office, of which the following is a copy:—

"Washington, D. C., March 31, 1843.

Sir,—You stand accused of high treason. You will deliver yourself up to the Governor at Springfield, Illinois, in order to be tried before the Supreme Court of the United States next term.

The Governor of Illinois will be directed to take you in custody, if you will not deliver yourself up.

The President will issue a proclamation against you, if you obey not this order by May 1, 1843.

Respectfully yours,

HUGH S. LEGARE,

Attorney-General.

Joseph Smith, Esq."

This letter was superscribed, "By order of J. Tyler, President of the United States."

I insert this letter in my history to show a specimen of the many despicable falsehoods resorted to by the enemies of truth to annoy me and my friends.

Monday, 17th. Rain last night. Green grass begins to appear.

Walked out in the city with Clayton. Visited Elder John Taylor, and gave him some instructions about the letter purporting to come from the Attorney-General Legare; also called on Samuel Bennett in relation to the house he lived in above the old burying-ground; returned home, and conversed with Elder Erastus Snow. Received from P. P. Pratt fifty gold sovereigns for the Temple and Nauvoo House; also received £87 from the English brethren for land. At half-past five, p.m., called at the Printing Office for a short time, when I returned home and listened to the reading of a synopsis of my sermon of last Sabbath.

Advices from Guadaloupe state that up to the 25th of March 4,500 bodies had been dug out of the ruins of Point-a-Pitre, and 2,200 of the wounded by the late earthquake were in the hospital at Basseterre, and that five other shocks had been subsequently felt.

Elder E. M. Webb writes that he has been labouring with success in several counties in Michigan, when he came to Comstock, in Kalamazoo County. Dr. J. C. Bennett was lecturing in Kalamazoo, the shire town, and was told that there was a Mormon Elder in the neighbourhood. Bennett said, "That is one of Joe Smith's destroying angels, who is come to kill me;" and he left in such haste that he forgot to pay his tavern bill, also the poor Presbyterians for lighting and warming the house for him. Elder Webb commenced preaching there, baptised twenty-four, and organized a branch.

One hundred barrels, or 10,000 lbs. of gunpowder were deposited in fifteen separate chambers and simultaneously fired, with complete success, in the Abbot's Cliff, Dover, England.

Tuesday, 18th. Signed an appointment to John F. Cowan, of Shokoquon, as one of my Aides-de-camp, as a Lieutenant-General of the Nauvoo Legion, and conversing with him.

Rode out on the prairie. Sold 130 acres of land to the English brethren, and

took a bond from J. T. Barnett for two lots.

Signed a transcript of the Mayor's docket, Thomson v. Dixon.

In the evening had a talk with three Indian chiefs, who had come as a delegation from the Pottawatamie's tribe, who

complained of having their cattle, horses, &c., stolen. They were much troubled, and wanted to know what they should do. They have borne their grievances patiently.

The quorum of the Twelve met in my Office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 1, 1859.

THE NEW YEAR.—The compliments of the season to all who have the approbation of their own consciences in reflecting upon the scenes of the past year, who feel satisfied that they have discharged their every duty faithfully, and who feel renewed in strength and an increasing desire and determination to persevere in well-doing and to progress with and in the kingdom of God!

To those who feel that the time has been measurably mispent through their disregard and inattention to the commandments of God, but who have a desire to redeem the past, we say, Begin the year with humbling yourselves before the Lord, with prayer supplicating his forgiveness for the past, and with renewed diligence and firmness seeking the favour and blessing of God upon your efforts to bring about a reformation, that you may receive grace and strength to overcome evil and move on in the way of life and salvation.

Another year has been added to the past, and the day when the government of God shall extend over the whole earth is thus much nearer at hand. Each succeeding year produces events that tend to bring the Church more and more into notice, to establish her more and more firmly upon the earth, and place her more in a position to command the attention and respect of the world. The events of the past year have done more than any previous one to produce that result.

The persecutions, the hardships, the wanderings, the self-denial,—in a word, all the exertions of the faithful Saints are for the accomplishment of the great work of the Lord in the last days, the building up and redemption of Zion, and the preparation for the appearance of the Lord in his glory. The late crusade against the Church has perhaps done more to unite the Saints and strengthen their faith in their leaders, their religion, and their God, and to establish them in the truth, than anything that has gone before.

The outside pressure—the action of the world against the Church—has a tendency to make true Saints more faithful and energetic, to increase their fellowship, and to unite them more compactly and firmly to resist that pressure and action, and make the rebound more severe and effectual, while the fearful, the indolent, the selfish, and the hypocrite stagger and reel with the shock, and are finally swept away from their sandy foundation and lost. Every day's experience proves more and more plainly that it is only the humble and faithful that will stand and secure the reward.

To the Saints, then, we say, Enter upon the duties of the coming year with renewed energy, but with humbleness of heart and a firm reliance upon your Heavenly Father for the guidance of his Holy Spirit. And may the blessings of the faithful and obedient be upon you!

EMIGRATION.—We are pleased to be able at length to say to the Saints that emigration is again opened for all those who have means at their command to gather to Zion.

As we have before said, no one will receive any help whatever from the P. E. Fund. The deliverance of the Saints depends entirely upon themselves; and we hope that those who have the means will go, and that those who can assist their brethren will stretch forth a helping hand.

There will be an opportunity for all to go with handcarts this season, as usual, who cannot raise the amount necessary to procure a team. Those who have the means, and prefer it, can go with waggons.

It will be perceived at a glance that our time for making arrangements to procure the carts, waggons, and teams, and other necessary outfit for the emigrants at the point of outfit on the frontiers is very limited indeed. Our operations on the frontiers must commence by the 1st of February at the latest. By that time our Agent must be apprised of the number of carts and waggons that will be required, and have the money in hand to enable him to contract for the building of the same and the purchase of the oxen and cows. We therefore wish all who design to emigrate this season and go through to the Valley by the handcart arrangement to send up their names, ages, and occupation, with at least £4 to each person, to procure the handcart and outfit; and those who design going with waggons to send with their names, &c., at least £20 for waggon, £20 for each yoke of oxen, and £5 for other outfit, by the 15th of the present month at the latest.

We are unable as yet to state the exact sum that will be required to take the Saints through to Utah this season, but will endeavour to procure all necessary information and communicate it to them at the earliest opportunity. We do not apprehend, however, that it will much, if any, exceed ten pounds sterling per handcart after they reach Liverpool and have provided themselves with the necessary clothing, bedding, and cooking utensils.

To those who have not kept the law and paid a faithful and honest Tithing in this land—who have not been liberal in spirit and cheerfully contributed of the means the Lord has blessed them with for the furtherance of his work, as they have been from time to time required to do—who have not yielded a humble, cheerful, and willing obedience to the counsels of those whose right and duty it is to counsel and instruct them—who have not reduced the religion they profess to practice in their every-day lives—who have not loved righteousness and hated iniquity,—in short, those who have not made the kingdom of God first in their hearts, and endeavoured diligently and faithfully to keep and observe all the laws and requirements of that kingdom as far as made known to them, but have been putting off these things until they reach the Valley, we would say, You are mistaken: you will not keep the laws there; and it is far better that you do not go. It will cost you much less, both in time and money, to apostatize here than there; and most assuredly it will come to that in the end. To the honest, faithful Saint we say, "Go ahead," and may the blessings of heaven attend you!

Those who have not the means to go through to the Valley, but who nevertheless feel desirous to go to the United States and assist in strengthening the settlements on the route, will have an opportunity after the through emigration shall have closed.

THE NEW FEATURES OF THE "STAR."—As the Church matures, it will assume higher forms of development, until it has passed into national and independent existence and shown the finest and noblest features of civilization.

Although in the European Mission the Church will not exist under the same conditions as in Zion, the Saints will make corresponding progress with those at "home," compatible with their character as a religious community and their various national, social, and domestic privileges. Their minds will become enlarged and the work advance on all sides. That growth must be fed with suitable food, and that advancement be sustained and directed. The knowledge and intelligence of the Priesthood will be increased, and our young brethren be fired with a laudable ambition to reach excellency. The sisters will also make corresponding growth and have similar requirements.

We feel it both a duty and a pleasure to endeavour to supply suitable food to sustain that growth, and, as worthy as we can, to lead onwards our advancing

brethren and sisters. Our arrangements of last year in opening the columns of the *Star* for a liberal supply of contributions and the encouragement given to our gifted readers to cultivate their talents have made it still more desirable that we should lead them onward and sustain them in their praiseworthy endeavours, as well as to contribute to the general improvement.

The compass of the *Star* will not admit of our undertaking all that we could desire; but we shall endeavour to accomplish in its limits as much as practicable in agreement with other arrangements which we may be led to make in the Mission.

We introduce to our readers in this Number "The Essayist" and "The Visitor," which we hope will prove instructive and profitable. Doubtless they will appear from time to time, as wisdom shall direct, when agreeable with other arrangements and duties. There is also commenced in this Number a compilation of "American Antiquities," the result of considerable research; and we anticipate that our readers will gather from this source much information and evidence corroborative of the Book of Mormon. Besides these new features, we have recently introduced a department for "Memorabilia," or "*Things worth Remembering*." The object of these several arrangements has been to improve the minds and manners of the Saints and to increase their store of useful knowledge. We hope that our efforts for the benefit of our readers will result in a general interest in and an increased circulation of the *Star*.

NEWS FROM UTAH.—We are happy in being able to lay before our readers a very interesting letter from our beloved President and Prophet, Brigham Young, which will, we have no doubt, bring joyful intelligence to many. We have also received the *Deseret News* of October 13th and Nov. 3rd. There is no particularly interesting news. The army is quiet and keeps within the limit of the encampment. The Saints are pursuing the even tenor of their way; and but for the blacklegs and camp followers who are prowling around, all would be peace and quiet as in former times in the Valley.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City, U. T.,
September 10, 1858.

Elder Asa Calkin.

Dear Brother,—We improve the present opportunity of a private conveyance to again communicate with you. We have been somewhat in hopes of hearing from you, although it is perhaps rather too much to expect through the public mails, though they are running at present quite regularly every week.

We are expecting a small emigration the present season, as the way is deemed sufficiently open to be safe. This being the case, there will doubtless be considerable emigration another year, although we do not expect to operate any through the Perpetual Emigrating Fund. Those who choose and are able can come; and probably many others, who are not able to come through, might come to the States and gather up as the way shall open. It is wisdom for those who come to land at the northern ports and

come to Chicago, where our business agency will hereafter be established, instead of St. Louis. We may also have an agency at Iowa City, thereby escaping not only the dangers of the rivers, but the epidemics generally so prevalent in the more southern latitudes.

As before advised, we repeat again for you to gather up the Tithing accounts from each Conference, that whoever may have paid Tithing may as far as possible be credited therewith. A list of names should accompany the accounts, in order that their credits may appear on the books in Zion.

We realize that there are many worthy, faithful Saints who are poor and have not the means to emigrate to this place, and that they are exceedingly anxious to do so. Our desire and prayer is that the way may open before them, that the Lord will so order and direct affairs that they may be delivered from bondage and brought to an inheritance with his people. But the Lord's will be done. We feel perfectly clear of having done our duty to the utmost in their behalf, and expect to continue to aid them as fast as it is consistent for us to do so. This

we consider the duty of every Saint—to help the poor Saints to gather home to Zion, and use the means with which the Lord has blessed them to promote the cause of truth and righteousness upon the earth.

Elders Horace S. Eldredge, Joseph W. Young, George Q. Cannon, and Frederick Kesler are going East, and will locate, as before observed, at Chicago, instead of St. Louis. They are all going out on business for us, and a portion of them at least will return the ensuing season. If brothers Eldredge or Cannon should need money, and you have it in your power to aid them, it will be all right, as it is our wish for you to do so. You are also instructed to fill any order for files or other articles which they may think best to have purchased in England. It is our determination to improve the present favourable opportunity to provide ourselves with machinery, which will enable us to manufacture our own supplies as far as possible from henceforth.

If the European Saints wish to form a handcart company and come through that way, it is their privilege to do so. If they choose to come and locate at some convenient point in Canada, as was talked of last season, that will be all right; for, when we get ready, we can gather them from there as well as from any other place. And if they stay either in Canada or the United States a few years, and see whether they are going to apostatize or not, before they come here, perhaps it will be a good thing, as it will save them the trouble of crossing the Plains twice, and save us a good deal of trouble too. It is often the case that so soon as a man, who never owned a cow or a pig or any living animal, gets here and begins to rise in regard to property, he forgets his God and all that has been done for him, and from thenceforth is not satisfied until he gets back into hell from whence he came. It is manifestly better for all such persons to remain and even die in the world without gathering at all, so that they die in the faith, than come here only to apostatize and finally go to hell. We would just as soon that the Saints should be sifted and screened in the world awhile as to have it all to do after they get here. Those that do remain steadfast in the faith are so negligent about paying up for their emigration that our hands are constantly tied as regards assisting others.

We still owe thousands of dollars in St. Louis, which was expended in helping out the poor Saints, and which we would like the Liverpool Office to liquidate, if possible.

We are still living, and expect, when this persecution flows past, as it now is in a fair way of doing, the enemy having failed in all respects in accomplishing their objects,

that "Mormonism" will rise higher, be more respected, and extend wider in power and influence than ever before. We expect that you are lonesome; but be of good cheer: your friends remember you, and your family are doing exceedingly well. All is right in Zion. What sifting we are getting will do us no harm. It only illustrates the great truth that none but the humble, sincere, and obedient Saint, who lives his religion and serves God, because he loves righteousness and truth, and hates iniquity and wickedness, will stand and finally enter the celestial gate.

The weekly Tithing, as well as all other in Great Britain, must be hereafter paid into the Liverpool Office. And those persons in the different Conferences who collect it should give receipts, retaining a duplicate in a book to be (when full) deposited in the Liverpool Office. In this way you can know what is collected. It would perhaps be best for you to furnish the books for the different Conferences similar to those used with us as order books in this Office.

May the peaceful influences of heaven's rich blessings attend you, and Israel triumph over every opposing foe!

As ever, I remain your brother in the Gospel of Christ,

BRIGHAM YOUNG.

AFRICA.—CAPE OF GOOD HOPE.

Mowbray, October 20, 1858.

President A. Calkin.

Dear Brother,—I write to inform you how things are moving along with the African Saints. We are trying to do as well as we know how. The Saints in general are very poor and have to work hard for a living; but I believe they are doing all they are able to further the work of God, with very few exceptions.

As soon as I received the account of the debt incurred at the Office, it was brought before the Priesthood meeting, and the brethren expressed their willingness to use their influence and their money to wipe off the debt. The back debt will soon be all paid. We are making all preparations to be ready to go to Zion when the Lord shall again open the way. I hope to be among the first company from this Conference. Since I wrote you last, two have been baptised, and two cut off. I believe Elder Westley has baptised about twenty since the Elders left. The judgments of God are moving on here in the shape of smallpox. It is taking off the inhabitants by hundreds. We have been counselling the Saints to keep their bodies clean and temperate, and also

their houses, and to call upon God in mighty prayer to keep the destroyer from them. I feel as though the Saints will escape, if they will obey counsel. My prayer to God is that he will bless and preserve his honest-hearted Saints. I hope, dear brother, you will be so kind as to keep us posted with the news by the mail as heretofore.

The Priesthood are united in the Cape Conference, and the Saints all doing pretty well.

The mail has just arrived. I have had a glance at the *Stars* and also the letter you sent me. My soul feels to rejoice and to be full of gratitude to our God that he has blessed his Saints upon the land of Zion and again restored unto them peace for awhile. I anticipate that the way for emigration will soon be opened up again. We shall hold ourselves in readiness as much as we can until we get counsel from you by letter or in the *Star* when and which way we are to steer for the mountain home of the faithful. I believe there are a few families in this Conference who will be able to avail themselves of the opportunity when the way shall be again opened.

I will conclude by praying that the Lord will bless you and the brethren in the Office, and make you a blessing to the Saints throughout your Presidency. I remain your brother in the Gospel of Christ,

RICHARD PROVIS.

ENGLAND.—MANCHESTER PASTORATE.

Chorlton-upon-Medlock, Manchester,
November 26, 1858.

President Asa Calkin.

Dear Brother,—In compliance with your

request, I present you with a report of the state and condition of my Pastorate.

As regards the Priesthood, we are feeling well. I myself feel well in the work of the Lord. If I have one desire stronger than another, it is that I may be useful in the Church to bring many to a knowledge of the truth and help to establish righteousness on the earth. Brothers Croft (of Manchester Conference), James McGhie (of Liverpool Conference), and Mark H. Forscutt (of Preston Conference), are all one with me to do good according to the best of their abilities; but brother Mark H. Forscutt, of the Preston Conference, is now unfit for his duty through sickness.

There are many strangers in some of the Branches of both the Manchester and Liverpool Conferences coming to hear the word preached, and some few are being baptised, and there seem to be quite a number enquiring after the truth.

The Saints in general throughout the Pastorate feel well and are willing to do their duty in all respects. There are a few exceptions, however, in Preston Conference. A few there have got a murmuring spirit among them. There are some in that Conference, who have been in the Church many years, who think they know a good deal, and that there is no one in this land able to teach them anything; and I think it would be well to find them a good straightforward man of experience to preside over them.

I believe this to be a faithful report of the present condition of the Pastorate.

Yours in the Gospel,

EDWARD OLIVER.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

According to intimations given in the *Star* a short time back, we now commence a compilation of facts, derived from various sources, relative to the antiquities of America, which supply a mass of strong confirmatory evidence in favour of the Book of Mormon. Some of the extracts have already appeared in different periodicals of the Church. We have availed ourselves of every reliable source of information within our reach that would enable us to carry out the objects intended.

The Book of Mormon is a professed history of ancient America, containing an

account of the migrations, settlement, modes of life, prosperities, adversities, joys, sorrows, wars, and various doings of the aboriginal inhabitants of that vast country, of whom the Indians are direct descendants. It is professedly "An account written by the hand of Mormon upon plates taken from the plates of Nephi."

An abridgement of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who are a remnant of the house of Israel, and also to Jew and Gentile.

An abridgement taken from the Book of

Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower," &c. (See title-page of Book of Mormon.)

It is not our intention here to enter upon a dissertation on the Book of Mormon. Our object is simply to bring together and place before our readers, in a connected and compact form, what others (not "Mormons") have said, from time to time, since its publication, that (unwittingly) tends to substantiate its claims and illustrate its truths.

Much has been said and written at different times in support of that "good old book," the Bible. The declarations of impartial historians, the mythologies and traditions of heathen nations, the facts of geology, the evidence of existing monuments, the habits and customs of eastern people, and the testimony of modern travellers in relation to their researches in Palestine and neighbouring countries, are all assiduously collected and with praiseworthy zeal pressed into the service of Biblical expositors and defenders.

A similar course may with considerable advantage and benefit be pursued in behalf of the Book of Mormon. Much has been and much more has yet to be done in this way; and if our present labours in that direction shall tend in the least to strengthen the faith of the Saints in that sacred volume, and at the same time stimulate others to gather up and preserve all such similar evidences as may come under their notice or within their reach, we shall feel abundantly satisfied that our labours have not been in vain.

We will here quote the testimony of that celebrated geologist, the late Hugh Miller, in support of the fact that the so-called "New World" of America has far greater claims than the Eastern continent to be designated the OLD World. In his geological work entitled "The Testimony of the Rocks," published in 1857, he says—

"Not only are we accustomed to speak of the Eastern continents as the Old World, in contradistinction to the great continent of the West, but to speak also of the world before the flood as the Old World, in contradistinction to the postdiluvian world, which

succeeded it. And yet equally, if we receive the term in either of its acceptations, is America an older world still,—an older world than that of the Eastern continents—an older world, in the fashion and type of its productions, than the world before the flood. And when the immigrant settler takes an axe amid the deep backwoods to lay open for the first time what he deems a new country, the great trees that fall before him, the brushwood which he lops away with a sweep of his tool, the unfamiliar herbs which he tramples under foot, the lazy fish-like reptile that scarce stirs out of his path as he descends to the neighbouring creek to drink, the fierce alligator-like tortoise with the large limbs and small earpace that he sees watching among the reeds for fish and frogs just as he reaches the water, and the little hare-like rodent without a tail that he startles by the way,—all attest, by the antiqueness of the mould in which they are cast, how old a country the seemingly new one really is—a country vastly older, in type at least, than that of the antediluvians and the patriarchs, and only to be compared with that which flourished on the eastern side of the Atlantic long ere the appearance of man, and the remains of whose perished productions we find locked up in the loess of the Rhine or the lignites of Nassau. America is emphatically the *Old World*."

The same writer, in the same work, also says—

"In the human family there are races that have long since reached their culminating point, and are now either fast disappearing or have already disappeared. The Aztecs of Central America or the Copts of the valley of the Nile are but the inconsiderable fragments of once mighty nations, memorials of whose greatness live in the vast sepulchral mounds of the far West, or in the temples of Thebes or Luxor, or the pyramids of Gizah."

The following extracts from various American periodicals will be found to corroborate the fact of the Western continent having been formerly inhabited by a great civilized people:—

(From the *Trinity Times*.)

"The deep diggings in the mountains of California are daily bringing to light interesting and astonishing facts, which tend to shroud the early history of this portion of the continent in the deepest mystery, and tend to the conviction that it was once peopled by another race of men highly advanced in civilization."

(From the *San Francisco Herald*.)

"The great basin between the Colorado and the Rio Grande is an immense table-land, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly-settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land."

(From the *New Quarterly Review*.)

"Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire of great civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. . . . Bernal Diaz, and De Solis, Villa Gutierrez, and Cogolludo may be dishonest in their descriptions or in their compilations; the books of bark, the writings upon cotton, and the hieroglyphic books seen at Zempoala may be fictions or modern forgeries; but the testimony that these are *not* so is at present very strong and not disproved. On the other hand, there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests may have been, as their traditions assert, the grandchildren of Noah and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!"

(From an American paper.)

"A gentleman exhibited to us a piece of cedar, the history of which is as follows: In digging a well on the property of Smith, Brothers, and Co., at Bunker Hill, Illinois, at the distance of 53 feet beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off, was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie; and the gentleman who has it in his possession, who is a bit of a Yankee, wants to know how that log of cedar got there."

(From the *Fulton City* [Ill.] *Investigator*.)

"Not long since, as some workmen were engaged in excavating a well, about two miles north of Round Grove, in this county, they came on the remains of an old well, about 37 feet below the surface. The mouth of this ancient pit was covered over with earth; and, removing this, they found it walled around with a stone and lime wall about eight feet deep. There was about five feet of water in the bottom, which was found to be pure. What increases the mystery is the fact that the ground seemed perfectly solid from the mouth of the well to the surface of the ground. The material removed was stiff blue clay closely compacted."

(From the *St. Louis Republican*.)

"A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxon's church,) which, upon counting the growth, proved to be near 400 years' old; and, perfectly embedded in it, at a height of near 30 feet from the ground, was found a well-shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them; and, from an examination of the section, it is perfectly manifest that they must have been there at least 300 years. They are of very hard flinty stone, and in their finish exhibit much skill."

(From the *Hampshire Telegraph*.)

"Philadelphia, Feb. 18. — Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics,—all speak of some ancient race of men now for ever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recently-discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others again, the ruins of ancient Egypt; in others again, the monuments of Phœnicia; and yet in many features they differ from all referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

(To be continued.)

PASSING EVENTS.

GENERAL.—Secret societies are gaining ground in Rome, and symptoms of a revolution are observable. Insurrectionary tendencies are manifesting in the Grand Duchy of Posen. The King of Naples is about to increase his military and naval forces to the extent of 18,000 men. Considerable reinforcements have been despatched to Lombardy. The cholera still rages in several places in Japan. News from China state that the rebels were increasing and surrounding Nankin, and that the Imperial Government itself is threatened in Pekin: Cochinchina is torn by internal revolt: an insurrection has broken out in Tonkin, a vast country depending on Cochinchina, and governed by a grand mandarin by the title of Viceroy. In India, the forts of Rampore and Jamree have been taken. In Jamaica, rains had inundated several parts, damaging the crops, and the floods sweeping away houses with their inmates: shocks of earthquake were felt on the 18th and 19th November.

AMERICAN.—The Nicaraguan filibusters are persevering in their work: the five Central American States, however, are endeavouring to form an agreement to act in concert in case of invasion. Peru has declared war against Ecuador. Additional accounts from Mexico state that the Liberals had captured Tabasco after 13 days' fighting. A severe hurricane passing over Domingo has done great damage to the crops, fruit trees, &c., and injured many houses and other property on the island. The President's Message has been issued, in which he treats upon the Kansas and Lecompton questions, the policy to be pursued in the admission of Territories as States, the Utah "Rebellion" and Expedition, the Japan treaty, the English Right of Search question, the Clayton-Bulwer treaty, the Spanish and Cuban claims, the Mexican, Costa Rica, Nicaragua, New Granada, Brazil, Paraguay, and Columbia difficulties, the Panama Isthmus route and Pacific Railway questions, and the general financial policy of the Government.

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is *worth remembering*."

VELOCITY OF LIGHT.—Light travels at the rate of about 200,000 miles per second.

AVON RIVERS.—There are in Great Britain no less than ten rivers called by the name of Avon.

SWIFTNESS OF BIRDS.—The common crow can fly 25 miles in an hour; the swallow, 92 miles; the vulture, 150.

FIRST ENGLISH BOOK.—The first book printed in England was Caxton's "Game and Playe of Chesse," published in 1474.

EXPANSION OF WATER.—Water, in passing from its greatest point of density into vapour, expands to 1,696 times its own volume.

LONGEST RIVER.—The lower Mississippi and the Missouri, regarded as one stream—which they really are—form the longest river in the world, being 4,500 miles in length.

HEBREW ALPHABET.—The names of the letters of the Hebrew alphabet are as follow:—Aleph, Beth, Gimel, Daleth, He, Van, Zayin, Cheth, Teth, Yod, Caph, Lamed, Mem, Nun, Samech, Ayin, Pe, Tsaddi, Koph, Resh, Shin, Tau.

GREEK ALPHABET.—The names of the letters of the Greek alphabet are as follow:—Alpha, Beta, Gamma, Delta, Epsilon, Zeta, Eta, Theta, Iota, Kappa, Lambda, Mu, Nu, Xi, Omicron, Pi, Rho, Sigma, Tau, Upsilon, Phi, Chi, Psi, Omega.

PRESSURE OF THE ATMOSPHERE.—The atmosphere presses upon the body of a man with a weight of about 30,000 pounds, or 15 tons. He would therefore be crushed beneath so great a load, were it not for the fact that the air, like every other fluid, presses with equal force in all directions. The body thus balanced can maintain any position required, the force exerted by the air on one side being met and resisted by that on the other, and the internal fluids of the body counteracting and sustaining the outward pressure. Hence, also, as the pressure of water is equal on all sides, fishes can live and move at great depths of the sea, where they are subject to a pressure 90 times greater than land animals are.

* *Memorabilia*: Things worth remembering.